

REPORT OF NATIVE PAPERS

FOR THE
Week ending the 20th December 1890.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahammadi"	Tangail, Mymensingh	450	30th November 1890.
2	"Hitakari"	Kushtea	30	
3	"Kasipore Nibasi"	Kasipore, Burrisal ... ..	.....
4	"Navamihir"	Ghatail, Mymensingh	.....
5	"Sahayogi"	Burrisal ... ..	.....
6	"Uluberia Darpan"	Uluberia ... ..	.....
<i>Weekly.</i>				
7	"Arya Darpan"	Calcutta	102	8th December 1890.
8	"Bangavasi"	Ditto	20,000	13th ditto.
9	"Banganibasi"	Ditto ... ..	.....	12th ditto.
10	"Burdwan Sanjivani"	Burdwan	302	9th ditto.
11	"Charuvarta"	Sherepore, Mymensingh	500	8th ditto.
12	"Dacca Prakash"	Dacca	1,200	14th ditto.
13	"Education Gazette"	Hooghly	885	12th ditto.
14	"Gramvasi"	Ramkristopore, Howrah	800	15th ditto.
15	"Hindu Ranjika"	Beauleah, Rajshahye...	300	
16	"Murshidabad Pratinidhi"	Berhampore ... ..	.....
17	"Navayuga"	Calcutta ... ..	.....	11th ditto.
18	"Pratikar"	Berhampore	600	12th ditto.
19	"Rungpore Dikprakash"	Kakinia, Rungpore ... ..	.....	11th ditto.
20	"Sahachar"	Calcutta	500	10th ditto.
21	"Sakti"	Dacca ... ..	.....	9th ditto.
22	"Samaj-o-Sahitya"	Garibpore, Nuddea ... ..	.....	14th ditto.
23	"Samaya"	Calcutta	3,806	12th ditto.
24	"Sanjivani"	Ditto	4,000	13th ditto.
25	"Sansodhini"	Chittagong ... ..	.....	11th ditto.
26	"Sarawat Patra"	Dacca	300	6th and 13th December 1890.
27	"Som Prakash"	Calcutta	1,000	15th December 1890.
28	"Sudhakar"	Ditto	2,580	5th ditto.
29	"Sulabh Samvad"	Ditto ... ..	.....	6th and 13th December 1890.
30	"Surabhi-o-Pataká"	Ditto	700	5th December 1890.
<i>Daily.</i>				
31	"Banga Vidya Prakashika"	Calcutta	500	
32	"Bengal Exchange Gazette"	Ditto ... ..	.....	11th to 17th December 1890.
33	"Dainik o Samachar Chandrika"	Ditto	1,500	4th, 7th 10th, 11th and 14th to 17th
34	"Samvad Prabhakar"	Ditto	800	December 1890.
35	"Samvad Purnachandrodaya"	Ditto	300	10th to 13th December 1890.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
36	"Dacca Gazette"	Dacca ... ..	.....	15th December 1890.
HINDI.				
<i>Monthly.</i>				
37	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling	20	
38	"Kshatriya Patrika"	Patna	200	
<i>Weekly.</i>				
39	"Aryavarta"	Calcutta	800	6th ditto.
40	"Behar Bandhu"	Bankipore ... ..	.....	2nd ditto.
41	"Bharat Mitra"	Calcutta	1,653	4th and 11th December 1890.
42	"Champaran Chandrika"	Bettiah ... ..	.....
43	"Desi Vyapari"	Calcutta ... ..	.....
44	"Sar Sudhanidhi"	Ditto	500	
45	"Uchit Baktá"	Ditto	4,500	

No.	Names of newspapers.			Place of publication	Reported number of subscribers.	Dates of papers received and examined for the week.	
	PERSIAN.						
	<i>Weekly.</i>						
46	"Jáum-Jahánomah"	...	...	Calcutta	250	28th November and 5th December 1890.	
	URDU.						
	<i>Weekly.</i>						
47	"Aftal Alum Arrah"	...	...	Arrah	300	1st December 1890.	
48	"Al Punch"	...	...	Bankipore	.....	
49	"Anis"	...	...	Patna	.....	
50	"Gauhur"	...	...	Calcutta	196	11th	ditto.
51	"Raisul-Akhbari-Moorshidabad"	...	...	Murshidabad	.....	1st	ditto.
52	"Urdu Guide and Darussaltanat"	...	...	Calcutta	340	5th	ditto.
	URIYA.						
	<i>Monthly.</i>						
53	"Asha"	...	...	Cuttack	.....	
54	"Pradíp"	...	...	Ditto	.....	
55	"Samyabadi"	...	...	Ditto	.....	
56	"Taraka and Subhavártá"	...	...	Ditto	.....	
	<i>Weekly.</i>						
57	"Dipaka"	...	...	Cuttack	.....	
58	"Samvad Váhika"	...	...	Balasore	205		
59	"Urya and Navasamvád"	...	...	Ditto	600		
60	"Utkal Dípiká"	...	...	Cuttack	444		
	PAPERS PUBLISHED IN ASSAM.						
	BENGALI.						
	<i>Fortnightly.</i>						
61	"Paridarshak"	...	...	Sylhet	450	1st	ditto.
62	"Silchar"	...	...	Silchar	500		

I.—FOREIGN POLITICS.

The *Bhārat Mitra*, of the 8th December, says that, considering the difficulties created by the Boundary Commission, it seems advisable to invite the Amir

The Amir of Cabul.

of Cabul to India and to hold a conference with him here instead of sending a Commission to Cabul for that purpose. The conference should be held after the Czarewitch has left India. It is also unwise to regard the Amir as a friend. The Amir has not permitted the English Government to construct railways in Afghanistan.

BHARAT MITRA,
Dec. 8th, 1890.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Sakti*, of the 9th December, says that the police, having some way or other come to learn that 75 delegates will be sent to the next Congress

The police and the Congress.

from Bankipore, is closely watching their election. It is also said that the police are taking down the names of those persons who are furthering the cause of the Congress by making contributions of money or otherwise. And these persons, it is given out, will never be taken by Government into the public service. This rumour is scaring people away from the Congress movement.

SAKTI,
Dec. 9th, 1890.

The Bengal Police.

3. The *Banganivási*, of the 12th December, has the following:—

BANGANIVASI,
Dec. 12th, 1890.

When this large province of Bengal first came under the English yoke, its inhabitants hoped that they would live in peace and security. But has their hope been realized? Are the people of Bengal in general enjoying happiness under the British rule? Certainly not. It is true the rich are not in constant fear of losing their wealth for the greed of a ruler like Seraj-ud-dowlah, and are under no necessity of spending large sums of money for the gratification of a ruler like him. It is true the zemindars are not in constant fear of their zemindaris being usurped by a ruler like Seraj. It is true the respectable people of the country do not now live in perpetual fear of being disgraced by a ruler like Seraj. But does any one take note of the fact that thousands of the weak, timid, and poor people of Bengal are being daily oppressed under the British rule by the Seraj-like police of the British Government? If any one has the heart to feel and the mind to think, let him look at the actions of the Bengal Police, and it will be clear to him how large a number of men and women are being rendered miserable by its oppression. The present police of Bengal is like the hungry tiger that makes no distinction between the weak and the strong, between the great and the small, but will not let anybody escape its claws if anybody has been so unfortunate as to come under them. Every police officer, from the highest to the lowest, is an *avatar*, who takes bribes, suborns witnesses and criminals, drinks wine, visits houses of ill-fame, uses abusive language, and makes unwarranted display of authority. There appears to be something in the police service which acts as a charm on its members and makes them lose all sense of virtue—a something which deters men of character, who would otherwise be glad to enter the service, from becoming officers of the police. In these days of hard struggle for existence, thousands of honest and educated men are anxious to get any situation whatever, but they will on no account easily take up a post in the Police Department. Young men who have passed the First Examination in Arts, or even the B.A. Examination, will rather serve as teachers on Rs. 20 or 25 a month, accept post-masterships on Rs. 15 a month, or even drudge away from 10 A.M. to 6 P.M. at the desk of an office on a similar salary, than accept a head-constablenesship on a salary of Rs. 20 or Rs. 30 per month. What may be the reason of this?

The misdoings of the police are often sharply criticised by the press; they are not still put down. And who is responsible for this? It is of course the officers, from the inspectors upwards that are responsible for the actions of the lower officers, who, illiterate and immoral as they are, naturally like to indulge in cruelty and oppression towards the people. The corruption of the lower ranks of the police service is wholly due to want of supervision by the higher officers. And the higher officers do not supervise because they are themselves as corrupt as the subordinates whose conduct it is their duty to watch.

BANGAVASI,
Dec. 13th, 1890.

Thefts in a village in the Barisal district.

4. The *Bangavási*, of the 13th December, says that theft has become very rife in Hijal in the Barisal district. The authorities have been repeatedly informed of the fact, but without effect.

DACCA PRAKASH,
Dec. 14th, 1890.

Infliction of torture by the Manickgunj police in the Dacca district.

5. The *Dacca Prakásh*, of the 14th December, says that one of the defendants in the Manickgunj murder case, named Kuina, a resident of Ghior, deposed that the Manickgunj police took him and his father to Manickgunj and there cruelly belaboured the former with a piece of bamboo till he was half dead, and then hastily reconveyed him to his house where he died the day after, and another defendant named Kheradat Khalifa of Kukurtara deposed that the police beat him so severely that his bones broke, and he had to be placed under the treatment of the Government Surgeon. Other witnesses also showed marks of violence. Will Government enquire into the truth of these statements?

(b)—*Working of the Courts.*

SULABH SAMVAD,
Dec. 6th, 1890.

The case of a woman insulted by an engine-driver in Lahore.

6. The *Sulabh Samvád*, of the 6th December, says that a native woman was lately insulted at the Lahore station by an engine-driver. The Magistrate who tried the case, notwithstanding the evidence of three witnesses corroborating the statement of the complainant, disbelieved her story and discharged the accused on the plea that the insult was accidental. Such miscarriage of justice fills even the dead with indignation.

NAVAYUGA
Dec. 11th, 1890.

The transfer of Babu Kedar Nath Roy from Sealdah.

7. The *Navayuga*, of the 11th December, cannot approve of the transfer of Babu Kedar Nath Roy, the Joint-Magistrate of Sealdah, to Howrah. None but a just and judicious officer like Babu Kedar Nath will be able to put a stop to the misdoings of the coolie recruiters at places near Sealdah.

SANJIVANI
Dec. 13th, 1890.

Mr. Lee, Magistrate of Habigunge in Sylhet.

8. A correspondent writing to the *Sanjivani*, of the 13th December, from Habigunge in Sylhet, says that Mr. Lee, the Magistrate of the place, recently ordered two respectable mukhtars of his court to sit with their faces turned to the wall of the court-room for the offence of having talked when a witness was being sworn in, and that on the mukhtars refusing to comply with this order the police were sent for; and then the mukhtars, for fear of being insulted by the police, carried out the humialiting order of the Magistrate. The editor requests the Chief Commissioner to make an enquiry into the matter.

AHMADI,
Nov. 30th, 1890.

Text-books for the lower classes of Mofussil schools.

9. The *Ahmadi*, of the 30th November, says that the recommending of two sets of text-books for the lower classes of the mofussil schools—one by the District Board and another by the Inspector of schools—causes great perplexity to the

(d)—*Education.*

teachers, who, not knowing in their confusion whom to please, let slip two or three months' time before commencing the actual work of the classes. This is a serious loss to the poor students in the mofussil schools. Cannot the Text-Book Committee prepare lists of text-books for the lower classes, similar to those which they prepare for the higher classes?

10. The *Sáraswat Patra*, of the 6th December, says that it will not be practicable to carry out the proposals of the pundits of Benares in regard to the school-books which are to be read by Hindu boys. It will indeed be easy to omit from the list of school-books all books containing matter conflicting with the Arya religion and the Shastras. But it will be impossible to introduce in their place books containing teachings on the lines of that religion and those Shastras, unless different text-books are authorised for the different Indian communities—Hindu, Mahomedan, Christian, &c., or separate schools are established for those communities. It will also be impossible to carry out the proposal of the pundits for the appointment of only such teachers for Hindu boys as have faith in the Hindu religion, if good English scholars with a faith in that religion cannot be found. For Mahomedan and Christian boys will not certainly consent to be taught by men versed only in the Hindu Shastras and devoid of English education. If the proposals are to be carried out at all, they should be carried out by the Hindu community itself, and not with the help of Government. And to this end schools should be established to which none but Hindu boys should be admitted, and in which education should be imparted only through the medium of the vernacular languages. And considering that the total abolition of English from the schools will not be advisable in the present circumstances of the country, the utmost that can be conceded is that some text-books in that language, selected by genuine Hindus, may be read in such schools. But the thing that is after all most necessary to Hindu boys receiving a Hindu training is not so much an avoidance of English books and the reading of books containing teachings in consonance with the Hindu religion and Shastras, as the return by their parents and teachers to the Hindu faith.

SARASWAT PATRA,
Dec. 6th, 1890

11. The *Dainik-o-Samáchar Chandriká*, of the 7th December, expresses satisfaction at the action of the Government of India in upholding the decision of the Senate of the Calcutta University in the Ripon College case. The insolent Syndicate have been very properly snubbed by the Supreme Government.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 7th, 1890.

12. The *Sahachar*, of the 10th December, disapproves of the proposal to abolish the Hindu School with the object of saving public money. If the income of the school has decreased, let its expenditure be reduced. Why abolish one school in order to benefit another? The amalgamation of the Hindu with the Hare School will mean in plain language the abolition of the former.

SAHACHAR,
Dec. 10th, 1890.

13. The *Navayuga*, of the 11th December, says that the Viceroy's decision in regard to the Ripon College has given satisfaction to all except one newspaper. Almost every College in Calcutta is tainted with the fault which has been proved against the Ripon College.

NAVAYUGA,
Dec. 11th, 1890.

14. The same paper has nothing to object to the abolition of the Hooghly College which is so near Calcutta, and to the amalgamation of two schools situated so near each other as the Hindu and Hare schools. But the writer must strongly protest against the abolition of the Rajshahye College, which is the only College in Northern Bengal. The Presidency College, whose number of students is daily falling off, and which does not score better

NAVAYUGA.

results in the University Examinations than some of the private colleges in the town, may be abolished without any appreciable injury to high education. Nor need it be maintained as a seminary for the training of native professors; for native professors are now turned out and will continue to be turned out by the Missionary Colleges in the town, every one of which has a staff of European professors. There appears also to be no necessity for maintaining the English Department of the Sanskrit College, as almost every one who passes the M. A. Examination in Sanskrit from that College passes the lower examinations from some other school. The money which will be saved by the abolition of the Presidency College and of the English Department of the Sanskrit College can be utilised in promoting education in the mofussil and in increasing the number of junior and senior scholarships which are too few, considering the largely increased number of candidates who now pass every year.

BANGANIVASI,
Dec. 12th, 1890

15. The *Banganivási*, of the 12th December, blames the Government for proposing to appoint Pandit Mahesh Chandra Nyayaratna as supervisor of the Sanskrit *tols* in Bengal, Behar, and Orissa, when abler men can be had for the post. Pandit Chandra Kanta Tarkalankar of the Sanskrit College, who is a more learned man than Pandit Mahesh Chandra, will be a fitter man for the post.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 14th, 1890.

16. The *Dainik-o-Samáchár Chandriká*, of the 14th December, says that, considering the great difficulty which is already felt by the guardians of the candidates who appear at the University Examinations in paying the examination fees, it is very wrong of the University authorities to propose to increase the present scale of examination fees. Why, has not the University found its book-selling business very profitable? Why not also levy fees from the candidates for examinerships?

The decision of the Government of India in the Ripon College case has greatly incensed the members of the Syndicate. It is said that Sir Alfred Croft was almost beside himself with anger when he heard the decision. A secret meeting is reported to have been held at Sir Alfred's house on the night of the 11th December last, with the object, it is said, of trying to find fresh flaws in the management of the Ripon College. There is nothing to make the report incredible, seeing how the Syndicate and the Seraj-ud-dowlah of the Education Department have conducted themselves in this case.

(e).—*Local Self-Government and Municipal Administration.*

RAIS-UL AKHBAR,
Dec. 1st, 1890

17. The *Rais-ul-Akhbar*, of the 1st December, says that the interests of the Mussulman rate-payers of the Lalbagh Municipality in Berhampore are suffering on account of no Mussulman having up to this time been appointed as Chairman or Vice-Chairman of the Municipality. The following Mussulman gentlemen are fit for the Chairmanship of the Municipality:—Prince Solieman Kader Wajid Ali Mirza, Shuja-ul-Muluk Asef-u-doulah, Nawab Syud Mahammad Jainul Abedin Khan Bahadur Firoz Jung and Prince Khorsed Syud Iskandar Ali Mirza Bahadur.

CHARUVARTA,
Dec. 8th, 1890.

18. The *Cháruvártá*, of the 8th December, says that, though the District Board of Mymensingh has by a bye-law prohibited the steeping of jute in rivers, many of the rivers in the Netrokona sub-division are still being used for that purpose. The Municipal authorities may not be aware of this, but the police certainly is. The bye-law in question has only created for the police a new opening for corruption.

The District Board would also do well to pass another bye-law, making it unlawful to set up obstacles to navigation in the rivers for the purpose of catching fish. Boats are now in frequent danger from these obstacles.

The order of the Deputy Magistrate of Netrokona, prohibiting the making of what is called "kata" in the rivers for the purpose of catching fish, is entailing great loss on the fishermen, and causing serious inconvenience to people who are in the habit of eating fish.

The Local Board of Netrokona spent some four or five hundred rupees in excavating the canals of Mahishakhali and Ghagrakhali, but the earth dug out from the canals having been deposited on their banks, has been washed down again by the last rains into the beds of the canals, which have not therefore much improved by the expenditure incurred on their account by the Local Board. The writer, in conclusion, deprecates the proposal for deepening the Sandikhona canal in the Netrokona sub-division.

19. The *Burdwan Sanjivani*, of the 9th December, referring to the advice given by Government to all municipalities to increase taxation, says that money is indeed necessary for the improvement of towns, but it is also necessary to consider what the means of the people are, and that estimates of average amounts paid in the shape of taxes are often practically as fallacious and mischievous as an estimate of the average depth of a river for the purpose of fording it.

BURDWAN SANJIVANI,
Dec. 9th, 1890.

20. The *Sahachar*, of the 10th December, says that recently the Bombay Municipality asked permission of the Government of India to borrow money at a favourable rate of interest in the market of London, but permission was not granted to it. Considering, however, the fact that the municipalities now-a-days are required to do a lot of things, and are often rebuked by Government for not being able to do them properly, such permission as was asked for by the Bombay Municipality should be granted to all the municipalities in the country. In Bengal a supply of good drinking water and agricultural banks to lend money to ryots at a cheap rate of interest have become absolutely necessary. But want of money has hitherto prevented the municipalities from supplying these wants. Government should therefore see its way to granting the permission asked by the Bombay Municipality.

SAHACHAR,
Dec. 10th, 1890.

21. The *Navayuga*, of the 11th December, says that nowhere else perhaps is so much putrid fish sold as in the markets of Calcutta. There is, indeed, a Municipal Health Officer for the town, but he never visits the markets. On the 10th December last a large quantity of putrid fish and venison was brought to the market at Puttuldanga, which the police threw away. Now that cholera has made its appearance in the town, the police should keep a sharp eye on the markets.

NAVAYUGA,
Dec. 11th, 1890.

22. The *Sansodhini*, of the 11th December, says that, though there is a separate ward for cholera patients in the municipal dispensary at Chittagong, there is not a special staff of officers to look after these patients. This causes great inconvenience to the regular staff of the dispensary. The municipal authorities should add at least two inferior officers to the present staff of the dispensary.

SANSODHINI,
Dec. 11th, 1890.

23. The *Samaya*, of the 12th December, says that when the people of Bengal have proved their fitness for local self-government, three-fourths, or at least half, of the members of the District Boards ought to be elected members. The Boards, as at present constituted, are fit to act only according to the wishes of Government. It is not also good for the people that there should

SAMAYA,
Dec. 12th, 1890.

be Magistrate-Chairmen in the District Boards, even in those places where the people have become enlightened enough to be animated by zeal for the public welfare.

DACCA PRAKASH,
Dec. 14th, 1890.

24. Referring to the late municipal elections at Dacca, the *Dacca Prakásh*, of the 14th December, says that the common people who had not before even so

much as heard of self-government now jostle and fight one another, and do not even scruple to shed blood on the occasion of a municipal election. During the late elections, party feeling assumed so violent a form in one of the wards of Dacca that the Magistrate himself had to appear on the scene in order to maintain peace. The late elections were also marked by a large expenditure of money and sweetmeats by the candidates.

SOM PRAKASH,
Dec. 15th, 1890.

The charitable dispensary in the Baduria Municipality.

25. A correspondent of the *Som Prakásh*, of the 15th December, says that poor patients are examined at, and get medicines from, the charitable dispensary under the Baduria Municipality. But there are poor patients who are too unwell to be able to walk daily to the dispensary. The Chairman of the Municipality is therefore requested to direct the doctor of the dispensary to visit such poor and bedridden patients from time to time at their own houses. There is now a large amount of malarious fever within the limits of the Municipality.

DACCA GAZETTE,
Dec. 15th, 1890.

26. The *Dacca Gazette*, of the 15th December, says that the activity and zeal displayed by the ratepayers of Dacca during the late municipal elections of the town was extremely gratifying. It cannot

now be denied that self-government in municipal matters has done the people of this country immense good. People who never knew what is meant by public affairs, and never cared to enquire how the taxes paid by them were spent by the authorities, are now seen to take a lively interest in all public matters concerning themselves and their neighbours.

(f)—Questions affecting the land.

BURDWAN SANJIVANI,
Dec. 9th, 1890.

27. The *Burdwan Sanjivani*, of the 9th December, says that zemindars are often unjustly fined for their failure to submit road cess returns in due time. But

their failure is often due to the peon's serving the notices from the cutcherry instead of at the defaulters' houses and to the issuing of the notices, not to the present owners, as the law requires, but to the owners who have died or transferred their estates to others. It is also unjust to require the zemindars to include statements regarding lakhiraj lands in their returns, inasmuch as they are bound by law to pay cess for lands so included and to realise the amount afterwards from the proprietors of those lands who urge the plea of non-service of notice under section 52 of the Road Cess Act, and whose plea often succeeds on account of the irregular service of notice by the peon. Why should zemindars be required to include such lands in their returns while the owners of lakhiraj lands themselves are bound by law to furnish returns of such lands?

(g)—Railways and communications, including canals and irrigation.

AHMADI,
Nov. 30th, 1890.

Roads in the Mymensingh district.

28. The *Ahmadi*, of the 30th November, says that the District Board of Mymensingh will do well to hold over for the present the construction of the projected road from Mymensingh to Dacca, and to apply the money granted for the purpose partly to repairing the roads of the district, which have all been in a very dilapidated condition since the last rains, and partly to completing the

road from Mymensingh *viâ* Dhalapara, Ataburi, Kutria, and Serail Gopalpore to Tangail by constructing the necessary bridges and by finishing the drainage system.

29. A correspondent of the *Burdwan Sanjivani*, of the 9th December, complains that no attention has yet been paid to the prayers repeatedly made for a road in Rayna, which is under the jurisdiction of the Burdwan Munsifi. The want of such a road is felt alike by the people of the place and by Government officers going on tours, and is an injury to trade.

BURDWAN SANJIVANI,
Dec. 9th, 1890.

A road in Rayna in the Burdwan district.

30. The *Sahachar*, of the 10th December, says that fruit, tobacco and other goods sent by rail are invariably found on delivery to have been partially stolen, and asks, can nothing be done to put an end to these thefts by the railway employés? A theft was once committed in the village of Baraset in the 24-Pergunnahs, and the Magistrate, Mr. Trevor, asked a villager, Gaurhari Chatterji by name, whom do you suspect? Gaurhari replied, I suspect you and your choukidars, for why should there be theft in the village if you do your duty? Similarly, why should there be thefts on the railway lines, if the Railway authorities properly do their duty?

SAHACHAR,
Dec. 10th, 1890.

Theft of goods sent by rail.

31. The *Bangarâsi*, of the 13th December, says that the road from Lehragunge to Padmaghat in the Manikgunge sub-division of the Dacca district is in a dilapidated condition. It is hoped the authorities will see that it is repaired.

BANGAVASI,
Dec. 13th, 1890.

A road in the Manikgunge sub-division of the Dacca district.

32. The *Sâmaj-o-Sâhitya*, of the 14th December, says that the metalled road from Ranaghat to Santipore has been in a dilapidated condition since the last rains. The road is an important communication between the two places, and the authorities should therefore see that it is repaired without further delay. The writer must point out in this connection that the road is never seen in a good condition, and the reason of this is that the road was not in the first instance carefully constructed, and then has never received proper supervision.

SAMAJ-O-SAHITYA,
Dec. 14th, 1890.

The road from Ranaghat to Santipore in the Nuddea district.

33. The *Grâmbâsi*, of the 15th December, says that the Howrah district Board has allotted Rs. 4,000 this year for the repair of the village roads in Uluberia, but it requires that plans and estimates should be submitted before it sanctions any expenditure. The Sub-Overseer of the Local Board, who is to prepare these plans and estimates, has to obey the commands of the District Engineer, and he has therefore found time as yet to prepare only a few of the plans and estimates. Would it not be better to allow the Local Board a little more freedom in this matter of the repair of village roads and to leave the matter to their discretion? What does the District Engineer know of the village roads that his sanction should be made indispensable?

GRAMBASI,
Dec. 15th, 1890.

The village roads in the Uluberia sub-division of the Howrah district.

34. The *Dacca Gazette*, of the 15th December, says that the passengers travelling on the Dacca-Mymensingh Railway are much inconvenienced for want of a waiting-room for respectable native ladies at Naraingunge, the principal station on the line. There are also no privies at the station for the third and intermediate class passengers. It is hoped the authorities will soon supply the wants.

DACCA GAZETTE,
Dec. 15th, 1890.

The Naraingunge station on the Dacca-Mymensingh Railway line.

(h)—General.

35. The *Sanjivani*, of the 13th December, says that Act VIII of 1885, having made the registration of even those documents compulsory, the registration of which

SANJIVANI,
Dec. 13th, 1890.

Registration offices.

was before the passing of that Act optional, the want of a sufficiently large number of registration offices is greatly inconveniencing the public. People have to come in some instances from great distances to have their documents registered, and then their documents are frequently returned for correction before being registered. It is hoped that Government will, by increasing the number of registry offices, make it easy for people to get their documents registered without unnecessary trouble and expense.

III.—LEGISLATIVE.

SARASWAT PATRA,
Dec. 6th, 1890.

36. The *Sáraswat Patra*, of the 6th December, says that, if Mr. Bradlaugh's Bill is passed into law, Government will make it a rule not to propose any legislation affecting the social customs of the people of this country.

A probable effect of Mr. Bradlaugh's Bill.

For there are now in all native communities plenty of men who have either no sympathy with their own communities, or who openly profess hostility to them. And if such men are returned as members of the Councils, and are allowed to express their opinions on social matters, the different native communities will no doubt be completely undone. If, however, Government finds it absolutely necessary to interfere with the social customs of the people, it should take no action simply on the representations of the native members of the Councils; it should consult the opinion of the people at large.

SULABH SAMVAD,
Dec. 6th, 1890.

37. The *Sulabh Samvád*, of the 6th December, says that, however improper it may be to marry girls at a very early age, it will be still more improper to make laws for the purpose of abolishing the custom. It is clear

Legislation for the suppression of early marriage.

that, with the progress of education, the pernicious custom of early marriage is gradually disappearing from amongst the higher sections of Hindu society, Brahmans and Kayasthas now hardly marrying their daughters below the age of thirteen. It is not fair, therefore, to charge Hindu society with encouraging early marriage. The cases of brutal treatment of their child-wives by some husbands, mentioned by the lady doctors in their petition to the Government of India, are, no doubt, such as to draw tears to one's eyes, but they are not cases illustrative of any social custom. They are simply cases of oppression of the kind which occurs in every society, and for the prevention of which provision is made in the law of every country. It is true early marriage still prevails among the lower classes of Hindu society, but even there a tendency to marry girls at a higher age is now visible. Such being the case, no legislation for the suppression of early marriage seems necessary, although there can be no doubt that the stringency of the law ought to be increased with the view of putting down crime.

BENGAL EXCHANGE
GAZETTE,
Dec. 12th, 1890.

38. The *Bengal Exchange Gazette*, of the 12th December, objects to the action of Sir Steuart Bayley in electing, on the eve of his departure, members for the Bengal Council, instead of leaving the election to his

The late appointments to the Bengal Council.

successor. This would certainly have been a far more graceful proceeding on his part. Has he so hastily re-elected Sir Henry Harrison from a fear of his not being re-elected by Sir Charles Elliott? An abler, better educated and more independent Mussulman gentleman than the re-elected Prince Ferok Shah ought have been elected as member. The public knows nothing of the qualifications of the new member, Mr Wallis. The writer will be very glad if a representative of the native mercantile community is appointed to the Bengal Council.

BENGAL EXCHANGE
GAZETTE

39. The same paper says that India, fettered by the hundredfold coils of the English-made law, is in no better plight than the lion taken in the hunter's toils.

English legislation in India.

The fear which is inspired by that law prevents the husband from quarrelling with his wife, the father from punishing his son, and friend from unbosoming himself to friend. Thus the English Government has set the son against parent, wife against husband, student against teacher, and friend against friend. And it has by its Evidence law called into being a class of professional witnesses who make justice almost impossible.

40. Referring to the appointment of Mr. A. H. Wallis, of the firm of Messrs. Manton and Company, to the Bengal Legislative Council, the *Sanjivani*, of the 13th December, says that Mr. Wallis possesses no qualifications, within the writer's knowledge, entitling him to the honour. The guns sold by Manton and Company are, it is true, of the very first quality. But is that the reason why, in view of the skirmishes now going on in the frontiers, Government has chosen a gunmaker for the Council?

SANJIVANI,
Dec. 13th, 1890.

IV.—NATIVE STATES.

41. The *Banganivasi*, of the 12th December, has the following about the Residents in the Native States :—

Residents in the Native States.

BANGANIVASI,
Dec. 12th, 1890.

The Residents are in the habit of writing private letters to Government, and Government is in the habit of accepting their statements as gospel truth. The Chiefs of the Native States, though at first knowing nothing about these letters, by and by come to know of them, and then they conceive a hatred and fear of the Residents and lose all confidence in them. And not only do they look upon the Residents with contempt for the duplicity they display in communicating between themselves and the Supreme Government, but they gradually begin to fear them for their oppression, their falsehoods, and their deceitful conduct. It is clear therefore that if there be a flaw in the British administration of this country, and if that administration deserves blame for anything, the oppression of the Native Chiefs by the English Residents, and the mistake which Government makes by placing such Residents in their States, are that flaw, and are the things for which that administration should be blamed. The history of India during the Mahomedan period contains the name of only one Seraj-ud-dowlah; but under the English rule there is a Seraj-ud-dowlah in every Native State, whose highhandedness is plunging all those States in utter ruin. It is probable that the Chief who pours his wealth at the feet of the Resident stationed in his State, and sacrifices all self-respect in order to serve that official in the most obsequious manner, enjoys peace. But there can be no doubt that the Chief who refuses to do this is doomed to everlasting misery.

This state of things can probably be remedied by putting a stop to the practice obtaining among Residents of writing private letters, or, if that practice is not wholly discontinued, by Government invariably ascertaining from the Chiefs themselves whether or no the statements that are made in such letters are true. This latter course is likely to remove all ill-feeling between the Chiefs and the Residents, for the Resident will not, if this course is adopted, dare to misstate facts as they now do. And then any advice that the Residents may give to the Chiefs for the good government of their States will be heartily accepted and carried out by them. The Chiefs will then enjoy peace and happiness to which they have become strangers under the present *régime*, a *régime* which has made their condition worse than that of beggars. With them there is no hope, no enjoyment, no peace. They are in constant dread of enemies on all sides, and they do not consider it safe to confide any secret to anybody. Even if the Viceroy himself were to ask them to reveal to him all that was passing in their minds, perhaps their dread of the Resident would make them shrink from such a disclosure.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SUDHAKAR,
Dec. 5th, 1890.

42. A correspondent of the *Sudhakar*, of the 5th December, says that the repeated failure of crops and the damage caused by the floods during the last three years have reduced the people of the Furreedpore district to great distress. The late floods have added to their distress by washing away even their homesteads and cattle.

Distress in the Furreedpore district.

BANGAVASI,
Dec. 13th, 1890.

43. The *Bongavasi*, of the 13th December, says that the ryots of the Furreedpore district are in great distress owing to the late floods, and their distress has been aggravated by the *rabi* crops having been destroyed by locusts. Scarcity is already felt in the villages within the jurisdiction of the thanas Shalna, Ainpore, and Muksudpore. The authorities should lose no time in taking notice of the condition of these people and giving them relief, or numbers will die of starvation.

Scarcity in the Furreedpore district.

DACCA PRAKASH,
Dec. 4th, 1890.

44. A correspondent of the *Dacca Prakash*, of the 14th December, reports the destruction of crops in Furreedpore by locusts.

Locusts in Furreedpore.

VI.—MISCELLANEOUS.

AHMADI,
Nov. 30th, 1890.

45. The *Ahmadi*, of the 30th November, bids farewell to Sir Steuart Bayley with a heavy heart and expresses everlasting gratitude to His Honour for his many acts for the good of his subjects. The post he is going to fill will give him opportunities of doing good to the people of India. It is hoped, therefore, that God will grant him long life that he may long continue to be of service to India.

Sir Steuart Bayley's policy and Sir Charles Elliott.

It is said in some quarters that by sympathising with the natives, and by insulting the civilians at every step, Sir Steuart Bayley has endangered British policy in India. And the authorities are therefore advised to inaugurate a rigorous system of administration in Bengal after Sir Steuart Bayley's departure. But the Bengalis will have cause for anxiety if Sir Steuart's successor himself think, that Sir Steuart's policy of justice and uprightness in dealing with the natives was a policy of undue indulgence towards them. It is to be hoped, however, that the Lieutenant-Governor elect will not take this view of the matter, and will treat the Bengalis with kindness.

AHMADI.

46. The same paper says that, though the Mussulman chiefs and zemindars employ Hindus as agents and servants, the Hindu chiefs and zemindars never think of employing Mussulmans in their service. This display of race feeling on the part of the Hindus has been the cause of India's ruin. The Hindus should behave towards their Mussulman countrymen with greater kindness and sympathy.

Hindus and Mussulmans.

A rumour is afloat that the Nizam refuses to take Hindus into his service, and this rumour is widening the breach already existing between Hindus and Mussulmans. The Hindus are advised not to be influenced by it until they have ascertained its truth by enquiry. So far as the writer is aware, the rumour is false, and must have been originated by some designing person for some evil purpose.

AHMADI

47. A correspondent of the same paper says that Baboo Hem Chandra, zemindar of Kagmari, and Rani Hemanta Kumari of Putia are oppressing their Mahomedan ryots for sacrificing cows. Many of their Mahomedan ryots have even had to leave their homesteads and take refuge elsewhere. Now the Hindus should think how they will fare if the Mahomedan

Cow-killing by Mahomedans.

Nawabs and zemindars oppress their Hindu ryots for worshipping idols. When the two communities have conflicting religious rites and ceremonies, it is necessary, if they wish to live in peace, that each of them should practise toleration towards the other. The correspondent has noticed with pleasure that a Hindu zemindar of the North-Western Provinces on being convinced that the sacrifice of the cow is a religious ceremony with the Mahomedans, allowed his Mahomedan ryots to make the sacrifice unopposed. All Hindu zemindars should follow the noble example thus set, by one of their class, and thereby make the union between Hindus and Mahomedans stronger than ever. The oppression of the Mahomedans by the Hindus has induced some of the former to stop the sacrifice of cows on the occasion of the *Eed* festival, and offer some other lawful animal in sacrifice. But such conduct on the part of the Mahomedans is irreligious, because no other lawful animal but the cow can be sacrificed at the *Eed* festival consistently with a strict observance of the Mahomedan religion. The correspondent must also say that the views of the *Sanjivani* newspaper about the propriety of the sacrifice of the cow by Mahomedans are very narrow and one-sided.

While on the subject of race-feeling between Hindus and Mahomedans, the correspondent must point out that the school-books written by Hindus generally contain very damaging accounts of the lives of certain Mahomedan Nawabs and Badshahs, and most objectionable remarks against the Mussulmans as a people. The reading of such books by Mahomedan boys is doing incalculable injury to the Mahomedan religion.

A rumour has been set afloat by some Hindus that a Mahomedan is delivering lectures in Mecca on the irreligiousness of sacrificing cows. The correspondent has no hesitation in saying that the rumour is false, and that those who believe such stories only prove their ignorance by doing so.

48. The *Sudhakar*, of the 5th December, has learnt with anxiety that large numbers of Mahomedans are being converted to Christianity in Jessore by Christian missionaries. None but the learned maulavis themselves are to blame for this. If they had made it their regular occupation to clearly explain the Islam religion to the masses, through the medium of the Bengali language, the latter would not certainly have embraced Christianity.

A movement named the "Islam Mission Fund" will be soon started in Calcutta, and anyone who knows Arabic and Persian may apply to the Secretary of the Fund for the post of a preacher of Mahomedanism on a suitable salary.

49. The same paper says that it is erroneous to suppose that the Mahomedans are the cause of the degeneration of the Hindus. The true cause of the degeneration of both Hindus and Mahomedans is the prejudice which each entertains against the other. The removal of this prejudice is indispensable to the improvement of both the communities. But one regrets to find that Hindu novelists try their best to widen the breach between the two peoples by painting the Mahomedan character very dark.

50. The *Charuvarta*, of the 8th December, says that Sir Charles Elliott's reference to Lord Dufferin's celebrated speech has caused anxiety to the Bengalis, who fear that the Lieutenant-Governor elect has already set his limit upon their aspirations. Sir Steuart Bayley wanted to please both the Europeans and the natives, and he pleased no one. And the pitiable fate of Sir Steuart's predecessor will be before Sir Charles' mind when he chooses his own line of policy. Sir Charles should not, at all events, when he has not

SUDHAKAR,
Dec. 5th, 1890.

SUDHAKAR,

CHARUVARTA,
Dec. 8th, 1890.

Conversion of Mahomedans to Christianity in Jessore.

The breach between Hindus and Mahomedans.

Sir Charles Elliott.

SAHACHAR,
Dec. 10th, 1890.

yet ascended the musnud, put a limit upon the aspirations of his future subjects. The policy of "thus far and no farther," in disregard of all justice, will not fail to be oppressive to the people of Bengal.

51. The *Sahachar*, of the 10th December, says that both Lord Lansdowne and Sir Auckland Colvin must be aware that it is not a very pleasant thing to rule a country by creating disunion among the different sections and classes of its people. And though the writer will never believe that it is the policy of the Government of India to create disunion between Hindus and Mahomedans, still he must say that an impression of that kind has become very common in the country. Since the inauguration of the Congress, the Hindus are being rather harshly dealt with by the officials of Government. Mr. Finlay, Magistrate of Agra, has become a deadly enemy of the Hindus. The last *Jhulan* festival occurred at the same time as the *Mohurram*, and while the Mahomedans were allowed perfect freedom in the celebration of their festival, the Hindus were not permitted to appear in processions on the public roads. According to Mr. Finlay, the *Jhulan* is not so important a festival as the *Mohurram*. Hindus are not permitted to blow conches near Mahomedan *musjids*, but Mahomedans are allowed to do anything and everything near Hindu *mandirs*. The Hindu inhabitants of Agra drew Sir Auckland Colvin's attention to their Magistrate's action, but to no purpose. Since the inauguration of the Congress movement, Sir Auckland too has become a deadly enemy of the Hindus, and it is therefore foolish on their part to expect justice from him. Officials of the type of Sir Auckland know well that acts of oppression committed by them, either wilfully or by mistake, will be upheld by the Government of India for the sake of maintaining the prestige of British rule in India. And not only at Agra, but in other places too have the Hindus been harshly dealt with. A *sannyasi* has been sent to jail simply because he tried to prevent people from selling cows to Mahomedan butchers. At Rhotak the police fired on innocent and unarmed Hindus, some of whom were, by order of a European official, made special constables and compelled, in that capacity, to witness the slaughter of cows. These oppressions have alarmed the Hindus all over India and made them uneasy. And Lord Lansdowne will have either to put down all this oppression, or to say that it will henceforward be the order of the day. It is a grave mistake to oppress the people who, when they perform the *srádhs* of their fathers, offer a *pinda*, first of all, to the *bhuvámi* (ruler of the land, *lit.* owner of the land). It is also a mistake to think that the Mussulmans can be won over with undue favour. For where is the guarantee that what is now the lot of the Hindus will not be the lot of the Mahomedans hereafter? Education is making rapid progress among the Mahomedans, and as soon as they will claim political privileges, they will be treated exactly as the Hindus are now being treated. The British Empire in India is sufficiently strong, and there is absolutely no necessity for the British Government to adopt the policy of *divide et impera*.

SAHACHAR

52. It is clear to the same paper, from the letter which was recently written to the *Indian Mirror* newspaper by Moulvi Abdul Hossein of Onkaranath, a town in the district of Nemar, that Mr. Henvey really issued the much-talked-of circulars. The Moulvi is a merchant who has to make frequent journeys to the Native States and has dealings with their Chiefs. He has obtained an exact copy of the circular duly signed and sealed. The genuineness of the circular will now, it is hoped, open the eyes of those Hindus and Mahomedans who are still keeping aloof from the Congress movement. It will be a mistake to think that the political officers in the Native States make any distinction between Bengali Hindus and Bengali Mussulmans. And Nawab

The so-called Henvey Circulars.

Abdul Luteef's departure from Bhopal was probably due to the desire of those officers to exclude all Bengalis from the Native States. Mr. Henvey belongs to the class of officers who think that Macaulay and Bentinck held erroneous ideas about governing India, and who try to retain a monopoly of favour in their own hands by suppressing the aspirations of the educated Indians. As head of the Central Indian Agency, he has gone farther even than the Prime Minister of the Porte. And the Government of India, instead of putting a stop to these highhanded acts of Mr. Henvey and officials of his type, is looking quietly on. The Government of India is indeed like a lazy cat that sits with its eyes shut while the mice are playing all round it. But what is there to prevent it from purring now and then in order to scare away the mischievous creatures romping about it?

53. The same paper says that now that the members of the Factory Commission have submitted their report, the owners of factories should also give out their

The Factory Commission.

views. The Government of India should then warn the Ministry in England on the strength of the opinion expressed by the Commission and the factory owners. If the merchants of Manchester succeed in gaining their selfish object, then the public in this country will think that the Ministry at home and the rulers here are either knaves or fools. As Mr. Mackay has said in his speech at the St. Andrew's Dinner, it will be a grave mistake to benefit the manufacturers of England by ruining the European merchants of India. Government ought not to disregard the united protest of natives and Europeans on the subject of factory legislation.

54. The *Dainik-o-Samachar Chandrika*, of the 10th December, says that the friendship between England and Russia is not sincere and cannot be sincere.

The Czarewitch's visit.

But the requirements of diplomacy have not allowed the English Government to refuse the Czarewitch permission to visit India. The English Government probably hopes that its strong fortifications and good government of the country, and the deep attachment of the Indian people to British rule, will convince the Czarewitch of the folly of any design which Russia may entertain in regard to India. But this visit of the Czarewitch will cause great uneasiness to the Indian princes and the English Government—to the former, because, after the deposition of Maharaja Pratap Singh on the suspicion of his having entertained Russian proclivities, every Indian prince must be extremely unwilling to have anything to do with any Russian, and yet must receive the Prince because the English Government wants them to show how loyal they are to the British power; to the latter, because, though they must watch the Russian prince and his attendants, yet they must do so without his knowing it, for it would be extremely impolitic to let him suspect that they do not trust the princes and people of India.

55. The *Bengal Exchange Gazette*, of the 11th December, says that, though it was a matter of congratulation to hear Lord Lansdowne deprecate the quarrels between Hindus and Mahomedans in the

The Viceroy on the quarrels between Hindus and Mahomedans.

course of the speeches His Excellency delivered during his late tour, still it is believed in some quarters that this open avowal of displeasure was only a political trick of the cunning English ruler. If His Excellency wishes to convince people of the sincerity of his displeasure at the breach that has taken place between the two peoples, he ought to take serious notice of the conduct of those officials who openly or in secret stimulated the quarrels.

56. The *Gauhar*, of the 11th December, says that the English Government has, it is true, done much good to India, but it is unjustly filling the pockets of its surfeited countrymen with Indian money

Government's partiality to Englishmen.

at the expense of the Indian people.

SAMACHAR,
Dec. 10th, 1890.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 10th, 1890.

BENGAL EXCHANGE
GAZETTE,
Dec. 11th, 1890.

GAUHAR,
Dec. 11th, 1890.

GAUHAR,
Dec. 11th, 1890.

57. The same paper requests Government to put a stop to street-begging by legislation, and to place beggars in a work-house where they will receive food in return for work done.

Street-begging.

EDUCATION GAZETTE,
Dec. 12th, 1890.

58. The *Education Gazette*, of the 12th December, has the following on Sir Steuart Bayley:—Sir Steuart Bayley has been Lieutenant-Governor of Bengal for a little over three years. During this short time he has become so popular with the people under him that almost everybody is heartily sorry at his untimely retirement from office. But there is this consolation that he will retain his connection with this country in the new office which he is going to take up in his own country.

The best part of his life has been spent in India, and he has acquired experience of all sorts of work by serving in the administrative, judicial, and political departments. Besides this, he possessed in a large measure the qualities needed in his high office. His affability, the nobleness of his heart, his patience and industry, and his sympathy with the people, were all conspicuous things. He always tried to do justice. No man is infallible, and it cannot be said that he never fell into an error. But it was the people's belief that no injustice could be done by Sir Steuart Bayley.

He was strenuous in his endeavour to reform the Police Department and the Civil Courts. He was always ready to promote education and to further and encourage mass education and the establishment of pathshalas. He had great sympathy with Local Self-Government, and never tired of giving wholesome counsel for the purpose of correcting errors made in the conduct of that form of Government. He was anxious to have an Honorary Magistracy independent of the paid Magistracy. He tried to improve the system of appointing Statutory Civilians. By introducing revenue money-orders he has given appreciable relief to payers of small amounts of revenue, and taken away from the amla all opportunities of oppressing such people. He was also very anxious to repeal the rigorous sunset law, and he took measures in that connection which make it probable that a Bill to amend that law will soon be introduced into the Bengal Council. He was prompt in enquiring into the distress caused in several districts by the terrible floods of last year and in affording adequate relief. Other good qualities and acts of this nature of Sir Steuart Bayley are known to all and do not require special mention. It is hoped that Sir Steuart Bayley will enjoy long life and afford proofs of his generosity of heart by attending to the welfare of India.

EDUCATION GAZETTE.

59. A correspondent of the same paper says that English Doctors and Engineers as well as English merchants are interested in village sanitation, because it will

Village sanitation.

give work and bring money to all of them. When the work of village sanitation is commenced, English merchants will sell their clay drainage-pipes by the *lakh* every year, and export scavenger carts and privies of corrugated iron and pumps for raising water from wells, no matter whether or not the villages can afford money to feed the cattle that will draw the carts, or to employ mehters to cleanse the privies, or to get the pumps repaired in India. Village sanitation will also probably lead to the creation of a class of peons whose duty it will be to institute suits against those who will break sanitary rules. But nothing will probably be done to remove the real and radical sanitary defect of the villages, namely, the existence therein of reservoirs of foul water. The fact is the question of village sanitation in this country has not yet been considered by a really thoughtful and scientific sanitarian, because no such sanitarian has up to this time come from England.

SAMAYA,
Dec. 12th, 1890.

60. The *Samaya*, of the 12th December, does not believe that there is truth in the rumour published by the *Bombay Guardian* that in Sir Charles Elliott's

Rumours about Sir Charles Elliott.

opinion no Bengali ought to be appointed to any post carrying a salary of upwards of Rs. 500; that his chief object will be to make retrenchments; that he will constitute the local Legislative Council on a new plan; that he has been in short appointed to check the Bengalis. It is, nevertheless, a well-known fact that the best men undergo a strange metamorphosis on their elevation to the throne of Bengal. Sir Charles is reported to be a man of a resolute character, and if even *he* cannot resist the deteriorating influence of the elevation, the Bengalis must once for all give up all hope of receiving good from their rulers. It is not easy to see how Sir Charles Elliott will constitute the Bengal Council on a new plan, and it will be a thing to be glad of rather than the reverse if he makes retrenchments in the right way, that is to say, by abolishing not small posts, but *sinecure* posts. It is also not to be believed that a man of Sir Charles Elliott's type will harass the Bengalis or deprive them of all posts carrying salaries exceeding Rs. 500 a month.

61. The same paper supports the conclusion arrived at by the Factory Commission that any reduction of the working hours in Indian factories will be

The Factory Commission.

prejudicial to the interests of both factory-owners and factory labourers, and does not disapprove of the Commission's recommendations on behalf of the Bombay labourers. That the Commission has produced such good results is because honest men were appointed to it. Its report will probably prevent Government, for the present, from granting the wishes of the Lancashire mill-owners.

SAMAYA,
Dec. 12th, 1890.

62. The *Sanjivani*, of the 13th December, gives the story of Major Barttelot's oppressions in Africa, and remarks as follows:—

English oppression in India.

SANJIVANI,
Dec. 13th, 1890.

What happened in the jungles of Africa not unfrequently happens in British India too. One cannot, indeed, in this country gratify one's desire of seeing human flesh eaten by cannibals; but heroes like Barttelot are not nevertheless wanting here. The story of the achievements of such Indian heroes do not reach Europe for want of witnesses like Stanley. It is not that Henries are not beaten to death and Sadis are not kicked to death in India by Englishmen, or that Indian women do not lose their lives in gratifying the lust of Englishmen. All these things happen here, but the stories do not reach Europe. As it has required a Stanley to tell Europe the story of Barttelot's oppressions of the Africans, so it will require an Englishman to tell Europe the story of the oppressions which Englishmen commit in this country. And it is only when an Englishman will tell Europe the story of English oppression in India that the taunts and twittings of Germany, France and Portugal shall arouse England to a sense of her duty towards India. The oppressions that are committed by Englishmen on tea-garden coolies in Assam are not less horrible than those which Barttelot committed on the Africans. Nay, what are Barttelot's oppressions compared with the brutal treatment of the coolie woman, Sukarmani, by the rogue Webb? But how many Englishmen know of the brutal conduct of Webb? None but Englishmen themselves can put down English oppression in India.

63. The *Saraswat Patra*, of the 13th December, says that, though Sir Steuart Bayley could not advance the interests of the Bengalis in any degree, His

Sir Steuart Bayley.

Honour still always sympathised with them in their sufferings and misfortunes and tried to give them every relief and consolation in his power. And it was because His Honour sympathised with the natives that his name was mentioned only by accident, as it were, at the last St. Andrew's Dinner, and the mention of his name drew no praise or plaudit from any of the hearers. And it was for the same reason that the *Englishman* saw only 300 natives

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and could not see more than half a dozen Europeans at the meeting held in his honour. But that very reason makes it incumbent on the natives to present His Honour with a farewell address and to perpetuate his memory. The Anglo-Indians are displeased with Sir Steuart for his not having oppressed the natives, and the natives are blessing him for the justice and uprightness of his dealings with them. The Bengalis will ever pray for his welfare, whatever the place in which it may be his lot to live.

BANGAVASI,
Dec. 13th, 1890.

64. The *Bangavási*, of the 13th December, has the following:—

Sir Steuart Bayley's administration
of Bengal.

A large number of people, with natives for the majority, are loud in their praise of Sir Steuart Bayley. But they do not specify any particular benefits that have been conferred upon the people of the province by Sir Steuart's rule. One fails to see why Sir Steuart should be praised more than his predecessors. His Honour did nothing to turn people's thoughts into the right groove, to improve the educational system of the province, or to set right the social fabric of the country. His administration has borne no better fruits for his subjects than did the administration of Sir Rivers Thompson, the mere mention of whose name is a horror to most persons here. Sir Steuart has only done what Halliday, Grant, Beadon, Campbell, Temple and Eden did before him.

It is said that Sir Steuart encouraged self-government. But has not this self-government, the offspring of the British policy of creating divisions among the people, borne bitter fruits for those whom it was intended to benefit? Has it not created petty quarrels and petty jealousies wherever it has been introduced? And is any credit due to the ruler who encourages the scheme, which only increases ill-feeling among the people?

The little credit that should be Sir Steuart's for compelling a Civilian like Kirkwood to resign, for rebuking an old Civilian like Glazier, and for removing Mr. Beames from the Board of Revenue, could not be his, in the face of the fact that it was no other than His Honour himself who brought Mr. Beames back to the Board of Revenue, connived at the conduct of Mr. Posford of Barisal in the privy affair, and took no notice of the misdeeds of Mr. Campbell of Mymensingh and Mr. Phillips of Rajshahye; that it was under His Honour himself that Mr. Clarke of the Dacca police was allowed to acquire an evil reputation for himself; that it was also Sir Steuart himself who connived at the improper conduct of the Joint-Magistrates Macguire and Holmwood in disregarding an order of the High Court; and that it was Sir Steuart again who appointed Mr. Luson, an Under-Secretary of the Bengal Government. The fact is that Sir Steuart Bayley knew thoroughly well that the first object of the policy of Government in this country is to uphold the prestige of the civilians, and he administered the province in accordance with that policy. It was only for the sake of keeping up appearances that a civilian here and a civilian there was reprimanded.

Nor did the people enjoy material prosperity under Sir Steuart's administration. During the four years of his rule there was scarcity in almost every part of the Lower Provinces. It was admitted by the officials themselves that they had seen people die of starvation in Orissa. There was scarcity in Orissa, Midnapore, Contai, Palaspore, Bajarapore, Diamond Harbour, Manbhoom, Tipperah, the Sonthal Pergunnahs, Mozufferpore, Durbhunga, and Sarun. Did Sir Steuart do anything to relieve the distress of these suffering people?

And then it is to be noted that it was during Sir Steuart's administration that (1) the ryots of Jessore were most cruelly oppressed by the indigo-planters; (2) the new municipal law was passed for Calcutta; (3) the Hindu temple in Durbhunga was demolished by the order of the municipal

authorities ; and (4) the poor clerks were robbed of the better part of their Durga Puja holidays.

Let him offer ovations to Sir Steuart Bayley who would for such an administration as this. But he should say that it is not Sir Steuart Bayley whom he is worshipping, but the sovereign power in the person of Sir Steuart. And then none will object to his worship.

65. The same paper says that Sir Charles Elliott will take charge of the Lieutenant-Governorship of Bengal on Wednesday, the 17th December. This is not the time to praise or to condemn him, or even to review his past career. People should see how he discharges the delicate and difficult duties of his new office before they pronounce judgment upon him. Sir Charles Elliott is one of the fortunate few to whose lot alone it falls to be the Lieutenant-Governor of Bengal.

Sir Charles is the first Lieutenant-Governor of Bengal who is not a Haileybury man. Sir Charles is the first competition-man that gets the Bengal musnud.

66. The same paper has learnt that small-pox is raging violently, especially among the Mahomedans of Baligan, in Madhya Bikrampore in the Dacca district.

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BANGAVASI.

ASSAM PAPERS.

67. The *Silchar*, of the 1st December, says that the contract given by Government to a certain person for the supply of boats will do away with the necessity of pressing boats. One now also hears of no cases of pressing of men. If no more pressing of men is necessary, Government should set the ignorant people of Cachar at ease by proclaiming the fact.

SILCHAR,
Dec. 1st, 1890.

68. The same paper cannot understand why Government refused to help Surachandra Singh, the Maharaja of Manipore, who and whose father have always been friendly to the English Government, against his rebellious step-brother, and why it has acknowledged the rebel as the Maharaja of Manipore.

SILCHAR.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 20th December 1890.

